Zions Herald

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"I LIKE TURKEY TOO!"

November 26, 1952

FROM COVER TO COVER

In the first of a series of articles for the Advent Season on the FOUR WORDS OF CHRISTMAS, W. Ralph Ward, Jr., minister of the Mt. Lebanon Methodist Church in Pittsburgh, Penna., discusses the first word, HOPE. ..... Page 3

WE SEEK AFRICA FOR CHRIST asserts Bishop Newell Snow Booth, resident in the Elisabethville, Belgian Congo (Africa) Area of The Methodist Church ..... Page 5

Paul F. Douglass, former president of The American University and recent civilian adviser to the South Korean government, considers the subject of WESLEY AND THE WOMEN, in the fourth of a series of articles on THE WESLEYS AT OXFORD ..... Page 9

READERS WRITE

A Christmas Suggestion

"Then let us pray that come it may,
It's coming yet for all that . . ."

World Peace founded upon Brotherhood and the Christian spirit of Good Will, rather than upon Military Might and the cruelties of War.

William M. McNair,
Cambridge, Mass.

Right And Wrong

Allow me to commend you for your stand against the discriminatory McCarran Act. Our New England Conference, last May, condemned it with no uncertain terms, recommending that it be revised, with the removal of all racial discrimination, and by having the quota system based not on the 1920 census, as it is at present, but on the census of 1950.

Your front page cartoon "Keep Moving!" (ZIONS HERALD, Nov. 12th) is a graphic illustration of the hardships that this unchristian act will have upon innocent people, especially of Southern European stock.

When Senator Nixon first visited East Boston and spoke to more than four thousand people, mostly Italian-American, he was told of our feelings against this un-American law. This writer, as a member of the reception committee, met the Senator and the other candidates, and told Mrs. John Lodge that many voters were under the impression that her brother-in-law, Senator Lodge, had not enough to defeat the McCarran Act, and that he would probably lose thousands of votes. Articles were published in several papers to correct this impression, but it is my conviction that his defeat was due, at least in part, to this misunderstanding.

Since General Eisenhower openly criticized the McCarran Act, here in Boston, promising that, if elected, he would use his influence in having this law revised, we may confidently expect a movement towards that direction early next year.

In his article in the same issue, "Tito and the Archbishop," Sherwood Eddy is wrong when he states that he saw "the growing evidences of a genuine democracy in Yugoslavia." Tito's paradise cannot be much better or more attractive than the communist Elysium of Moscow, since almost every day we read about slaves running away from Yugoslavia into Italy or Austria. Only a few days ago, the Italian government protested vehemently against Tito's angels in zone B of the Trieste territory.

Communism has no love for religion or democracy, be it in Russia or in Yugoslavia. Only "where the spirit of the Lord is, there is liberty."

Continue the good fight. Many readers like ZIONS HERALD more and more, and I admire you when you came out for Eisenhower. More power to you.

(Rev.) Frank L. Pizzuto,
Church of Our Saviour,
South Boston, Mass.

100 YEARS AGO

My father, the late Rev. Austin F. Herrick, and my mother were married one hundred years ago, on Nov. 17th, 1852. I know for a fact that ZIONS HERALD was in their home ninety-eight years ago, and think probably my father may have been taking it at the time of their marriage.

It has come to the homes of all my brothers and sisters, and these include the late Rev. Austin H. and Ernest P. Herrick. I had access to it as long as my parents lived, after which my husband subscribed to it, and since his death it has come to me.

So it has always been a part of my life, and I heartily agree with the article in last week's HERALD by F. L. L. Hiller of Washington, D. C. (Z.H., November 12th.)

Marian Herrick Sederquist,
Waltham, Mass.

Word From Saint George

To: The Leaders of Righteousness. Please pass this letter to the leading authorities in your organization.

God named me St. George and gave me the mission of organizing one church on earth. There is only one church, The Church of God. The Messiah will come. The Kingdom of Heaven will rule through a united church.

Following are words from God and the Lord that came to Saint George: "To you I give great power. God is with you." "I promise that thy work shall be fulfilled." "Be truthful and faithful." "Pray to me and I will guide you." "Messiah will be fulfilled." "All shall be fulfilled." "Great things will happen." "You are the saint." . . .

Moses said: "Everything will be fulfilled but keep the ten commandments. Beware of evil."

The National Council of Churches of Christ in the United States of America, will soon be electing new officers. The new officers must be men who believe in one church on earth according to God's will. The same instructions apply to all other religious bodies.

I, Saint George, suggest that the larger church bodies invite smaller groups to merge with them, and the smaller church bodies seek affiliation with the leading denominations.

Send your problems to me if you cannot find a solution, and I will seek advice from Heaven for you. When you meet in religious assembly, the Lord will be there to guide those who pray and ask for guidance. You have no major organization problems that Heaven cannot solve.

Christmas is for Christ, not Santa Claus.

Saint George,
Cooks Falls, N. Y.

Four Words Of Christmas

I. Hope

W. RALPH WARD, JR.

A FRIEND ONCE told of his visit to the Holy Land and reported the following incident. He went down Bethlehem in the evening, and as night came on imbed a hill outside the village. Withdrawing from the her members of his party, he sat in silence as the shadws of evening began to fall. Soon the noisy streets beme silent, so silent that all he heard from time to time as the stamp of animal hoofs and the crying of a little hild. As above him the silent stars cast forth their light eams, he recalled the words of Phillips Brooks and sang ftly to himself:

"O little town of Bethlehem,
How still we see thee lie,
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light,
The hopes and fears of all the years
Are met in thee tonight."

The late Dr. Ernest Fremont Tittle in a sermon reached just a few days before his death said to his congregation, "The Bible is nothing if not realistic in the ense of facing unpleasant facts." Indeed, from beginning end it reveals with description beyond improvement he worst in man and society. It skips none of the hard ruel facts about human nature, the family, or the nation.

BUT THE BIBLE is not a book of hopeless negativisms. Woven around the Bible's vivid description of he unpleasant side of life is a thread of confidence in the ssential goodness of life. So Zechariah, one of the later rophets, sought to bolster the wavering faith of his peole in God by urging them, "Turn to the strong hold, ye risoners of hope."

The prisoner is a victim of despair, but he still lives ver in the clutches of hope. Thus man, the victim f sin and ignorance, is revealed in Scripture as one surounded and dominated by trust in the ultimate goodness nd power of God to bring good out of evil and establish he new age of righteousness and peace.

We do well to ask, what has happened to this hope in ur time? E. Stanley Jones saw in India what he concluded to be a symbol of the poverty of that vast land. He came into a village near the sea. Surrounding the illage on one side were rice fields. In these fields little ools of water had formed and the natives had learned hat fish were in them. So there they sat fishing for what must have been almost miniature fish when at their backs ay the ocean rich in fish for those who would go after hem.

Is this not a picture of the spiritual poverty of our time? Consider these questions: To what are our hopes tied? What do we in earnest hope for? What are America's enduring hopes? Do the questions not answer themselves? Are our hopes not shallow pools?

The billboards, the magazines, the talk around the clubs and bridge tables make it rather plain so far as the hopes of most people are concerned. We hope for more leisure and more money to spend therein; we hope for better health and a longer life; we hope for more prosperity—meaning larger salaries to buy more things; we hope for peace—meaning absence of war, hot or cold. These are the hopes to which we are prisoners.

JOHN BOWRING wrote of those moments "when the woes of life o'er take me, hopes deceive and fears annoy." Hope can be a deceitful brook. We can hope for things which will never come to pass, or for things which if they did come to pass would bring sorrow rather than happiness in their wake.

Someone said to his audience recently that he felt like the moron who stood on the street corner with a knife in one hand and a gun in the other, undecided whether to shoot down the alley or cut around the corner. The instability and uncertainty of our life is due to the poverty of our faith. This is but a way of saying that trusting only in self-reliance we have no reliance we can trust. If our only hope is in ourselves, a hope for advancement in our work, and the hope of recognition from some contemporary, the hope of a favor from some patron—if these represent the depth of our hope, then indeed, we are linked to hopes that will make the heart sick and paralyze our freedom of action.

BUT IT WOULD make a difference if we put God at the center of hope rather than self. An author of one of the Psalms who had had his ups and downs in life faced it all and said when discouragement was threatening to crush him: "Why art thou cast down, O my soul? and why are thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance." O, to be the prisoner of a hope like that! To have it to hold to when facing sickness, to carry it day by day to work! What a hope to have when one is planning, working and praying for the church. What a difference it would make to hold to a hope like that when you have to believe in your neighbors, work for world peace, and struggle for social righteousness, a hope that puts God at the center and lends the pull of his power to every endeavor.

Dr. Henry Jowett reminds us, "There are some matches which can only be lighted on one kind of surface. We may rub them on an unsuitable surface through a very long day and no spark will be evoked." So with effective flame of hope. It can be kindled only upon one surface.

This is the contact of the human with the divine. As Dr. Jowett illustrates:

"A mother is in despair about her son. His face is set in the ways of evil, and his imagination is being led captive by sin. How shall one quicken this mother's hope, the hope which is so fruitful? Tell her the long lane has a turning. Tell her the fiercest fire burns itself out at last. These do not help very much. But touch her human need with God's eagerness to save the least and the last, and that God is both great and good enough to forgive and save her son, and hope will that moment be reborn in newness of life." God must be the center of hope, not man. As this is true in personal experience, so it is true in our hope for a better society.

Bishop Arthur Moore tells in one of his books of his travels all over the world in the mission of the church. He describes what happens to a passport book in world travel. What is a small book in the beginning grows to considerable size. Its pages are soon covered with visas which open the door of one country after another to the traveler. Some of these visas give warning that permission to enter expires after a limited stay; some grant authority to pass through battle lines where men are fighting and dying; some carry permission to draw a small sum of money from the banks of a particular nation in order to buy essentials.

"Every page," says the Bishop, "becomes the symbol of a frontier, something that divides a people with certain longings and aspirations. Each succeeding page is likewise the sign or the symbol of another language, another currency, another army, another way of life, too often another hate. To its possessor the little book is a constant reminder of a divided world, full of suspicion and antagonism; it offers proof positive that this is a competitive world in which mankind has come to much of its helplessness and confusion because there has been competition where there should have been comradeship."

Such a book all of us have been making in recent years whether traveling about the world or not. We have read in books, and put in the books we have read the story of man's misunderstanding with man, and the hates, fears and frustrations which have followed therein.

But there is another book—a book that knows all about these problems of man—not a thing is missing in its vivid forthtelling of the struggle of men to live, work, play and worship together. But it also tells something else. It is full of hope of the "increase of his government (to which) there shall be no end." It tells of the kingdoms of this world which shall become the kingdom of God. After reading this Book of Books one comes away knowing what James Russell Lowell meant when he said, "I take great comfort in God . . . I think he would not let us get at the matchbox so carelessly as he does unless he knew for sure that the frame of his universe was fireproof."

One is not asking that in these times we become sentimental optimists. The kind of people who think that the first payment on a car means that they own the car. The kind of persons who teach themselves to say to themselves, "Every day and in every way I am getting better and better." That kind of optimism is devoid of spiritual power. It is worse than that, it is downright misleading, self deluding and tragic. The hope we are trying to get hold of comes out of fishing in the deep reservoir of God's abundant power such as Isaiah had experienced when he came saying: "The wilderness and the solitary place shall be glad . . . and the desert shall rejoice and blossom as the rose. So to them that are of a fearful heart, be strong, fear not . . . behold your God will save you." Or the resource Paul had hold of when he wrote: "The spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. . . . For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Or the strength the Master knew when He said, "In this world ye shall have tribulation, but be of good cheer; I have overcome the world."

(John: Chapter 16, Verse 33.)

Some years ago a famous English preacher, Sylvester Horne, was asked by a group of young men preparing for the ministry if he would tell them the secret of his spiritual power. He responded in part by saying that his deep and profound thoughts came to him in his garden. Thinking this garden must surely be a wonderful place, a number of these young men got themselves invited there. When they came into the garden they were amazed. It was not a spacious, grand and spectacular place at all—only a rather small and narrow strip of land surrounded by high walls. "Why, Doctor," said one of the young men, "surely this is not the garden where all of your inspiring thoughts come from." "O yes," replied Sylvester Horne. "But, it is so small!" the student protested. "Yes," replied the minister, pointing to the sky, "but look how high it is."

Have you this dimension in your life? Are your hopes and dreams, your faith and trust bound by the narrow limits of an earthly common view, or do you have the up reach and the out reach which will bring you into communion with the God of all hope?

Here is the surface upon which our human longings and aspirations can be ignited so that our lives will glow with that flame which shall not perish, but endure unto everlasting life.

"The hopes and fears of all the years
Are met in Thee tonight."

• • • • • •

"Of all the barriers which keep us from accepting and entering into the kingdom of God that Jesus came to reveal, there is none higher, more difficult to get through, than the barrier of people."

....

"Not A Sparrow Falls"
Paul Quillian
Abingdon Cokesbury

• • • • • •

We Seek Africa For Christ

BISHOP NEWELL SNOW BOOTH

THE METHODIST CHURCH is active in the midst of the tremendous changes and high tensions of ntral and South Africa. The Western world seeks re raw materials and work power; Christ searches for hearts of people and answers their needs. In a pro-m as wide as those needs the Methodist Church is at-npting to be a valuable part of Christ's search. Many ls are being made for Africa's loyalty. We intend that it ll be given to Christ.

Every part of the program has sought to contribute to realization and demonstration of Christian living in fellowship of believers which is the Church. The ntral aim is to further the growth of the Church and Christian experience of its members. To that end mberless congregations have been formed in rural com-nities and Christian Centers—like the Pfeiffer Me-rial in Elisabethville—have been located in the massed pulation of the cities. The constant moving of great mbers between rural and urban localities presents a eat challenge as do also the thousands of unreached ral communities. The percentage of adherence is out-nding among all the mission fields of the world. The ntribution of the lay witness and the group fellowship s been remarkable. Yet the unanswered calls are many. nd the response of the people is still eager. One of the eatest needs is the nurture and deepening of the Chris-n understanding and experience of these quarter of million Methodists and the stabilization of their leaders. ney are by no means ready to face the turmoil of Africa's anges.

A VISITOR TO Africa says that the outstanding im-pression is the avid desire of the people for educa-n, the appalling lack of opportunities for schooling — Central Africa not a single university for a hundred llion people and hardly a dozen high schools even— d finally, the real concern of the Church to give young rica the training so essential for the urgent days ead. Our greatest emphasis in all the work is the train-g and preparation and use of African workers in carry-g the major responsibility for the Church and its varied ivities. They have responded with increasing maturity, tension in number and greatly added financial self-pport. Since, on the whole, governments do not pro-le schools, the Church has a excellent opportunity to rnish Christian education frankly dedicated to the for-ation of Christian living.

Plans are laid to stress secondary level training as a ajor emphasis in the years immediately ahead. In most the conferences it has been possible to reach the goal four years ago to raise the educational level one grade ery two years. It is the goal again for this quadrennium. it trained staff is still woefully lacking.

Those who were the nephews of witch-doctors now agnose with the microscope and treat with sulfa drugs d penicillin and aureomycin! Much is being done to cure disease and to prevent sickness and encourage health. Life expectation is still only half that of people in the United States and infant mortality is terrible, but strides forward in healing in the name of Christ are being made. Especially with new drugs and treatment hundreds of lepers crying "to be clean" are hearing the words "be thou clean" and going back to their villages with the disease arrested. Two thousand lepers are cared for in six centers where they have a chance for normal living.

THE LAMBUTH MEMORIAL Medical Center, made a possibility by the Week of Dedication, will soon be a reality and change the pattern of health of a whole tribe. The Piper Memorial Hospital at Kapanga is coming into use now. It memorializes the service of Arthur and Maude Piper who have retired after forty years in Africa. The Kemps have built a grand tradition of medical aid—and new buildings to extend it—in Angola; the Stauffachers have furthered nurse training in Mocambique and the Advance is providing new equipment; the Lewises have pioneered in surgical help in the Congo. All of these are at or near retirement. Fortunately some young doctors are getting ready to take their places, even though they are not nearly enough.

By the multiplied manifestations of Christian concept in concrete acts, we show the people of the world that more values can be realized in the brotherhood of the church than are to be found in any other plan for society. Such concern is demonstrated in the technical assistance program of the mission in Africa. That may be a new name, but the service in agricultural training and extension work and in industrial activity and apprenticeship has been part of the work of missions from the very beginning. The first soil conservation ridges in Southern Rhodesia were built thirty years ago by G. A. Roberts, our agricultural missionary. The first dry farming practices in Southeast Africa were under the direction of Julian Rea. The first roads and first sun-dried adobe bricks in the central Congo were made by the mission.

SUCH TECHNICAL assistance now rapidly extending and in new forms strengthens the base for abundant living, and for adequate support for the church and community. It looks toward the creative revolution demanded to meet the needs of people which alone can avert destructive revolution.

Literature promotion calls for a four-fold program. Staff must be released from other tasks to stimulate creative writing on the part of the Africans and to practice it themselves. We have been able to do that in two of the conferences. It is the only way to secure the manuscripts that are needed. It is dangerous to teach people to read and then leave them frustrated without literature or perverted by the kind other groups may provide. Then funds must be found for printing. The Crusade and the

(Continued on Page 20)

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Let Us Give Thanks

For the noble example of great men:

Men like Chaim Weizman, humble chemist, who devoted his life to the cause of establishing a homeland for Israel in Palestine. Whose death two weeks ago brought to the close a life of heroic self-sacrifice which saw the realization of a 2,000 year old dream of his fellow-Jews. A man whose example will always be one for school boys to study, for school boys need such heroes.

For the blessings bestowed on us by unknown men:

Men whose names never appear in public places, but who ride with us on subway and railroad trains. Men who show an interest in us. Men who speak to us of something other than themselves, and start us thinking of matters more important than ourselves. Men who can make us laugh, or who can develop in us a concern for making this a better world than it is. Men whose brotherhood is normal, and not confined to isolated artificiality.

For the satisfactions of our daily work:

Jobs we do that are challenging. Daily routine that takes its place as mere mechanical necessity for the accomplishment of great satisfaction. Responsibilities that do not become dull obligations, but stirring opportunities. Tasks which we thought were completed, that turn out to be just begun; for tasks that are worthy always lead to bigger tasks.

For the security we feel at home:

Homes where we play with our children. Homes where we have much "talky-talk" and make important plans that involve everything from deciding on what we will wear to how much we will pay for a new bicycle bell. Homes where deep and dark secrets may be talked over by candlelight at the evening meal, and where "Now I lay me" may be said with a toy dog watching and even sometimes praying, too! Homes where tears and tempers and giggles and boasting find free and normal expression, and where everyone "gets in on the act."

For the new discoveries of God:

Those who have explored the mysteries of living and who have found new and better ways of understanding God. Those who lead us in our churches and in our reading and in our praying. Those who stir us to do more and more to find out what God is like and what He wants us to be like. Those who have made more meaningful the Bible and have thus helped us to discover more truth than we had discovered last year. Those who have helped us to see Jesus and have thus created in us more desire to follow him.

For these, and all Thy blessings, Lord, we give Thee thanks. Amen.

Not A Final "No" Please

India's proposal for procedure on the settlement of the exchange of prisoners in Korea has been given the cold shoulder by our nation at the UN. At its heart this proposal suggested the appointment of a neutral commission which, aided by Red Cross, and the two belligerent parties in the Korean war, would take over the prisoners of the belligerents, re-classify them, and then offer the prisoners the choice of returning to their homes, or staying with the neutral commission.

The first objection to the Indian proposal is that the proposed commission is not neutral. (This is particularly true in selection of communist-dominated nations like Czechoslovakia or Poland.) The second objection is that the choice for the prisoners of either going home, or remaining in the commission's prison camp, gives little hope of settling the prisoners' repatriation. The third objection is that the Indian proposal does not provide for a neutral count of the prisoners. This means that there could be prisoners concealed in slave labor camps—a practice of the communists in dealing with war prisoners in the last war.

Overwhelming as these objections may be to India's effort to bring about a settlement of the Korean struggle, we still plead that there shall not be a final

o" until much more study has been given to it d redrafting of the proposal shall have taken place. is agreed that the prisoner issue is at the very heart the Korean matter now. The truce talks have failed bring about any agreement on that question and rely the United Nations must consider it. Since e truce is the only hope we now have, short of all-t war, we believe that every effort should be made see what can be done with India's idea.

With the H-bomb in existence, this is not the time brush aside any possibility for peace. We are not entific enough to understand the terror of the H-mb, but everybody knows that an alternative must found to it. Surely this is not the time for quick and sy solutions.

More On Religion And Public Schools

After last week's announcement of the pleasure ith which the Roman Catholic bishops looked upon e gradual destruction of separation of church and ate in this country, as shown through the introduc-on of religion into education and further demon-rated by the increase in tax aid for parochial schools, ere was considerable stir among churchmen.

The Unitarians announced that the Roman Catho-c bishops were recommending a process "foreign to r tradition" and dangerous to religious freedom. ishop G. Bromley Oxnam registered his approval of e concern of the Roman Catholic bishops on behalf religion, but pointed out that private and parochial hools cease to be private if they are supported by ublic tax funds, and thus would lose their distinctive ntribution to the cause of religion. The Baptists, rough their joint committee, said that the Roman atholic position was one which had been "com-letely rejected" by the founders of this country.

We like one particular summing up of the position the Baptists. Dr. Joseph M. Dawson is quoted as ying that the government cannot be hostile to re-gion, "but it is not the function of government to d religion financially or to participate in the affairs the churches." This, we believe, is the heart of the atter. Roman Catholics and Protestants alike have ffered when the wall separating church and state as been destroyed. There can be no religious freedom we flirt with the destruction of that principle of paration.

Both Communism and Fascism have been willing artners to church and state combines. Religion is ught in the schools of nations dominated by totali-rians. Church are tax-supported in totalitarian nations. But we live in a democracy, and there can be no democracy if we see change to, or compromise with any policy which will obligate the state to religion, or obligate religion to the state.

The Yankee Methodist

Dear Golden Dome:

Last week Henry Crane of Detroit was on here for a series of preaching engagements at Melrose and included his old church at Malden in his schedule. He was in one of his usual high moments of preaching, according to the story we got, and had just said with all sincerity, "I'm just an ordinary man," when a fire alarm horn right next to the church sounded a very loud "blaa-aa-aa!" Our roving reporter said that Dr. Crane immediately said, "You see what I mean?" and the congregation's mirth reached a new high at Center Church, Malden. Those moments of embarrassment happen to many great preachers, and their greatness shows when they know what to do on the spur of the moment. We remember one such moment when a dog strutted up onto the platform while Dr. Bernard Clausen was preaching at Sterling Camp-meeting: the entire congregation was absorbed in watching the dog and the sermon was, for the moment, being ignored. Dr. Clausen brought everybody back by simply saying, "I really didn't mean to be so dogmatic!" . . . Speaking of animals in church, did you see the story about Roy Rogers and his able horse "Trigger?" Seems that our dear old friend Dr. Bob Shuler of the famed Trinity Methodist Church in Los Angeles, California, has welcomed "Trigger" into the membership of his Sunday School. Now that is good —our old dog Ernest was frustrated in his attempt to unite with the Sunday school a number of years ago, and still bears a resentment against Sunday schools because he had been so unceremoniously evicted. I've told him about Brother Shuler's Sunday school at Los Angeles, and he says if he ever gets out that way he'll drift in and join up. "After all, St. Francis of Assisi preached to the birds," Ernie points out, "so why can't everybody get in on God's love?" At least that's what I think he said when I told him about Brother Shuler and his new horse member. . . . This has nothing to do with Dr. Crane, Brother Shuler, Dr. Clausen, or my dog Ernest, but the local story being told by the Democrats is good. They say that Ralph Jenkins up in Vermont was asked how he voted in the last election. Ralph said, "Why I voted Republican, of course. I voted Republican for the past twenty years and I've never had it so good!" . . . esb

Is God With Us?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR DEC. 21, 1952
LESSON TEXT—MATTHEW 1: 18-25.

Emmanuel

Christmas is just ahead of us. It is one of the occasions which never ceases to stir a person with great expectations. It has often bogged down into a commercial enterprise, but at its best it awakens in humanity the highest hopes and the most profound aspirations.

Christmas is involved deeply in theology. What started out to be an observance of the birthday of Jesus Christ has become snarled up in intricate and complicated theological ideas. The opening verse starts an endless chain of discussion. It opens with this significant statement: "Now the birth of Jesus Christ was on this wise." Then follows the scriptural basis for the belief in the virgin birth. At the close of an address this morning to a Christian breakfast club, a man asked me this question, point-blank: "Do you believe in the virgin birth of Jesus Christ?" My answer was "Yes." As a matter of fact, I went on to tell him that I believed also in the total life of Jesus Christ. If the life had not been so unusual and so godlike, and so unmixed with human depravity, it would not require a virgin birth to explain it. In fact, my belief in the virgin birth stems from a belief in the unique spiritual life of Jesus Christ. Furthermore, I do not believe that the virgin birth of Jesus Christ is any more miraculous or inexplicable than the birth of any other human being. When you begin getting into the details of any obvious facts of life you run into miracles fast.

We come now to the name *Emmanuel,* "Which, being interpreted, is God with us." Here is where the expectation and the hope comes into the Christian story. Long before the birth of Christ, a prophet who lived in the eighth century B.C., voiced his conviction that in the distant future God would raise up a leader from the descendants of David who would bring success to Israel and peace to the world. So far that phophecy of Isaiah remains unfulfilled in its fullest achievement. As a nation Israel has had rough going, and the prospect for peace is still a hope and an aspiration. Meanwhile, God is with us.

Jesus

In our lesson another verse appears, mentioning the name which the young child born in a manger in Bethlehem should have: "And thou shalt call his name Jesus: for he shall save his people from their sins." The double meaning of Christmas is plainly stated in the verses we have quoted. Emmanuel—God with us, and Jesus—Savior of his people from their sins. This double meaning furnishes us with the reason for Christmas. It is a celebration of the birth of a human being whose life reveals God's continual presence, and also a plan for personal and world salvation. Once and for all Jesus brought the cure for sin in every form. It is found in the plain statement that God is with us. It gives us something besides expectations and hopes to celebrate.

Human nature being what it is, it is continually in need of salvation from sin. We may deny the facts of original sin but we cannot lightly theorize ourselves out of the fact of continual and routine, everyday sins, which drag us down to our destruction as moral beings. To meet this downward pull, God's continual presence is necessary. As a practical text for Christmas I suggest: "And the Word became flesh and dwelt among us." The prologue of John's Gospel continues to tell us that the Word was God. Whatever faith you may have, and no matter how many questions of a theological nature you raise, you are entitled to believe that God came closer to us as human beings in Jesus Christ than in any other revelation of himself. Therefore, as you gather around the Christmas tree on Christmas morning, you can pin this faith upon the tree, with the assurance that it will outrank and outlast not only the tree but everything on it.

Helping God Fulfill His Promise

Why has the fulfillment of peace on earth been delayed so long? Why do we have to gather around a Christmas tree on this Christmas morning fearful and apprehensive, cowering in the presence of hydrogen bombs and a war, sometimes breaking through in red-hot spots around the globe? The answer is found not in the unwillingness of God to fulfill His promise. He is still with us but it may be said to our destruction and sorrow we are not with Him in His purpose and procedures. The very way we celebrate His birthday with greedy Christmas sales, lurid advertisements, and grim determination on the part of secular-minded commerce to rob the day of all its meaning which cannot be converted into dollars and cents, gives the lie to our pretensions that it is a spiritual celebration.

The spectacle is almost as bad as the way the Roman soldiers cast lots for the garments of Jesus at the foot of the Cross. The goodwill oozes out soon after January 1st when the bills pour in for gifts which often carry anything but goodwill. Furthermore, we are steeped in secularism to the very finger-tips, and there are men in America today who are fearful lest the end of hostilities in Korea would cause a depression. As long as we barter and trifle with the souls and bodies of men for commercial gain we are lending ourselves to the dark influences which postpone the fulfillment of the prophecy of peace on earth. The question is, not "What is the matter with God?" but rather "What is wrong with us?"

In spite of war and rumors of war, after centuries of unfulfilled hopes and thwarted aspirations, millions of us today in the name of Jesus *Emmanuel* still cling to the narrow hope of peace on earth and goodwill to men. So we say Merry Christmas to all.

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Wesley And The Women

PAUL F. DOUGLASS

AMONG COLLEGE MEN women command special attention. In the spring of 1725, John at the end of s twenty-first year opened his first university romance. he object of his affection was Betty Kirkham, the daugh- r of a rector stationed at Stanton and the sister of Robert irkham, a fellow Oxford student in Merton College.

Calling Betty "a gift of providence," he found her in- llectually stimulating, spiritually sympathetic. It was etty Kirkham who suggested to John that he read "Imi- tion of Christ" by Thomas à Kempis. It was Betty irkham who stimulated him to study Jeremy Taylor's Holy Living and Dying." It was Betty Kirkham who t him to reading William Law's "Devout Call." And was Betty Kirkham to whom he wrote in the coffee ouses morning, afternoon, and evening, and led him enter in his diary such notations as: "Morning. Break- st with Burman; writ to Varanese. Afternoon. Writ Varanese."

The friendship with Betty Kirkham drew John and is brother Charles into a cozy circle of families all close- connected with the Church of England and with the olitical and aristocratic life of the times. These con- enial friends lived in the villages of Broadway, Buckland, nd Stanton, a day's ride from Oxford. The towns ranked mong the most beautiful in the English countryside.

SOMETIMES WESLEY lodged at the Broadway vicarage, sometimes in Buckland; but it was at the pen gate before the rectory in Stanton that he reigned is horse. It was on the hill above the highway looking own on the village with its stone cottages, ancient cross, nd old church that he spent a memorable autumn af- ernoon seriously conversing with Betty Kirkham, and was to Stanton that John went for the Christmas holi- ays in 1725 with his university friend, Robert Kirk- am, and remained into the New Year of 1726. A wed- ing in the Kirkham family added to the gaiety of the ld-fashioned "Merry Christmas," and when John re- urned to Oxford he honestly asked himself the question: Have I loved women or company more than God?"

The lively young group at Stanton sat beside the fire, iscussed books and events of the day, played parlor ames to pass away the long winter evenings, and danced nd danced. John believed in dancing as a wholesome ecreation and form of exercise. When he was at Wroot nd Epworth, he danced with his sisters on every avail- ble occasion; and over this Christmas holiday he found e art at its greatest delight.

The company in the Christmas houseparty included etty Kirkham, her brother and her two sisters, and Mary nd Ann Granville. John met the charming Granvilles r the first time and became attached to them and friend- with their vivacious mother. Betty Kirkham con- ded to John that she loved him more than all mankind xcept her God and King; but it was Mary Granville, a harming widow of twenty-four with an income, who stole his heart. When the houseparty was over, the young men and women continued their friendship by forming a correspondence circle. According to the fashion of the day they gave themselves unusual names lightly to veil their identity and to add a halo of romantic color to their association. Betty Kirkham became *Varanese,* Mary Granville, *Aspasia,* Ann Granville, *Selima,* John Wesley, *Cyrus,* and Charles Wesley, *Araspes.*

THE AFFAIR BETWEEN John Wesley and Mary Granville, in which all the members of the correspondence circle played a sympathetic part, developed rapidly. It brought together two persons of mutual attraction, but two who were moving in opposite directions in life. John Wesley was entering the period of his richest religious experience as an Oxford student. Mary Granville was at her prime in the love of the world. If John found in Mary something of the world which was crowded from his own life by his religious discipline, Mary found in John's religious concern something of her conscience and something of depth and stability for which she longed. Mary found John cute and intriguing; John found Mary glamorous and tantalizing.

When Mary heard John preach, even on a subject as remote from romance as "Primitive Chirstianity," she asked him for his manuscript. John complied by laboriously transcribing the sermon longhand with his quill pen. When he transmitted the sermon, he told Mary about the "soft emotion" with which he glowed when he thought of himself as conversing with a kindred soul. When Mary thanked him for sending the sermon, she remembered the delightful conversation to which he referred and hoped it would "soon be renewed." John replied by recalling how beautiful Mary looked in the faint light of the "moon glimmering through the trees" in the garden where they were walking. John sent to Mary translations of hymns which he was making and Mary expressed the hope that the plain translation was "as near the office as the language would bear.

JOHN WANTED TO get more letters and so did Mary, but Mary was the more careless correspondent. "Take me into your protection," she wrote to John. "Look on me as one surrounded by infirmities and imperfections who flies to you for assistance against the assaults of vanity and passion. If you are desirous I should think of you as my friend, let this be the trial of it: not to leave any of my follies unreproved." John recommended a book, but Mary responded that she should "wait with impatience for the abstract you promised me, which I am sure will deserve the time I may bestow in reading it." While John practiced the methods of religion, Mary was painting and drawing, going to operas and concerts, and enjoying the social life of London.

In the autumn, Mary wrote to John that she with her mother and sister were leaving Gloucester on a Monday;

she hoped to be in Oxford on Tuesday en route to London. John and Charles took the hint, met the coach at Burford, and rode with the Granville family to Oxford. Mary wrote from New Bond Street in London that the conversation of John and Charles in the coach and the entertainment they had on the road to Oxford was so enjoyable that neither "the dirty way nor the rattling wheels" could deprive them of. Her mother in particular enjoyed the Wesley boys.

MARY WAS ALWAYS in a perpetual hurry. She said that the life of noise and vanity in London could not possibly afford any entertainment to John Wesley, but that when she had the chance to converse with a "reasonable friend," she wished John and Charles were added to the company. Mary then confessed to John that she had been to two operas, had enjoyed them very much, and hoped that it was not a fault to be "transported by music." If it were, she said, she would try to correct her error. She apologized for sending a blotted piece of paper, but she gave as her excuse "I am in haste." John moved forward. "Oh that our friendship might be built on so firm a foundation," he replied. "Were it possible for you to find me any way of repaying part of the good I experience from you, then I would not dare to doubt but I should experience it still but would still have some place in your thoughts."

Seven months passed: John received no letter from Mary. "I have a desire to recommend myself to your esteem," he wrote in expressing disappointment at her neglect of him. John wrote a second time; Mary now replied that she had been "in haste," that her eyes were weak, that she was afraid she would strain them if she wrote, that she had received all his letters, thank you. And she added that when John came to London she hoped that he would give her due warning because she and her sister might be "engaged with company that would not be agreeable to John." The letter was evidence of the two different worlds in which they were living.

JOHN HOWEVER looked upon the letter as an invitation and at once arranged to go to London for the Feast of Westminster. He told Mary to fix any day after the observance when he might call. She made an appointment for John and Charles to call on a Saturday afternoon between five and eight, but warned that she and her sister had to go out for supper. "We are," she said, "sorry to stint your time but we have been engaged sometime and can't very well break off. I am in great haste." When the time came, Mary cancelled the appointment on account of her sister Ann's health and moved the appointment up to Monday for an hour or two.

Back at Oxford, John wrote Mary that London was the worst place on earth for preserving a Christian temper. He said how delighted he would be to talk to her for any hours about the problem of trying to set her affections on things that "are above and not things that are in the earth." Mary, who was however having a wonderful time in London, replied that the time with John and Charles when they called on her in London "was too valuable to forget."

When spring came, Mary wrote John a letter from the heart. She considered how he employed every hour of his life either in his own improvement or in bestowing part of his knowledge on people placed in his care: she however was surrounded by vanity and impertinence and she had fallen into the snare. She added that she didn't want him to think that she had neglected the book he sent her; she valued his recommendation, "but the subject was too deep to be read in a hurry and the next week she expected to have time to read it and reflect." She said that every Sunday evening she was going out to a concert of music, as a matter of fact was going right out when she finished the letter. She wanted to know if John thought it an error to go.

THIS WAS THE KIND of leading question which opened up the field for John. He pointed out that to judge if any action was lawful on Sunday the real test was this: does it advance the end to which the day was ordained? "Now the end to which the Sabbath is ordained," he argued, "is holiness. Whatever therefore tends to promote this act is lawful on this day. Whatever does not attend to advance it was not lawful on the Sabbath because they directly tend to advance the end to make us holy as God is holy. Second, works of necessity are lawful on Sunday: (1) works which we ought to do but cannot on another day, and (2) works the neglect of which would obstruct the end of holiness. Unless concert-going on the Sabbath promoted holiness, it was not allowable. John seemed to make it clear that gay Mary's pleasure in attending Sunday evening musicales was not conducive to holiness. Mary let the matter rest there because she enjoyed her concerts; John wrote to her mother in Gloucester.

The days of May lured John once again from Oxford back to the Stanton rectory. He stayed with the Kirkhams and had tea at the Granvilles. He went to two dances and had a long conversation with Varanese. In a subsequent letter he noted in the fancy of a young bachelor: "on this spot she sat, along this path she walked." The woman adds a "new degree of beauty to the charming arbour, the fields, the meadows."

AS SUMMER CAME on, Mary threw out another leading situation to John. She knew, she said, men of excellent understanding and learning and humanity and endowed with all agreeable qualities, yet to talk to them about religion and to listen to their opinions shocked her. These men of the world, she said, "allowed our Saviour to be a great prophet" but they divested Him of divinity. They admired the scriptures, but called "every part that mentions the Trinity fictitious." Mary however was in a hurry, company was coming in, and she left the idea dangling before John.

John, back at Oxford from his delightful weekend spent at Stanton and Gloucester with Mrs. Granville while Ann and Mary were in London—and sure that his visit would have been "added to" if the young sisters had been at home—now wrote to Mary in London that he wished he could "see her thoughts" once a month. Mary responded from New Bond Street, London, in mid-summer

at she would tell him the real cause of her silence. Reason number one was her brother; she was so happy in his company that her time was so consumed mornings that she found difficulty in getting time even to write home. Reason number two was that she was no housekeeper, seldom dined at home, often went with her uncles or with some particular friends who would not let her "spend a day home." Reason number three was that a gentleman and a lady for whom she had great affection took so much of her time just as they were going away from London, buying clothes and furniture with them, that "she lived in a hurry." She reported the bitter news that should John come to town she would not have the pleasure of seeing him because she was going out of town for some days. Yet she promised to answer his letters as soon as she received them.

John replied that in about eight days he was going to be in London. If he could not see her he said he would be "more cheerfully bear my disappointment" since Mary had assured him that "now and then" she would think of him.

MARY NOW PRESENTED John with a case history for his advice. And because he liked to give advice, he went fully into the case. A young woman friend of Mary's by her behavior seemed to omit no duty either to God or man. She was however discontented with herself and lived on the brink of despair. She felt she was in a state of ill health which perhaps contributed to her melancholy. Among her symptoms were coldness when she said her prayers twice a day, wandering thoughts, and the week before she received the sacrament she suffered inexpressible agonies.

John responded. He regretted his inability to see Mary when he was in London, and proceeded to diagnose the case. The symptoms of which the woman complained, he said, were (1) inattention in prayer and (2) uneasiness before the sacrament. The remedy for inattention in prayer, he said, was to pray oftener. If she was praying twice a day, she should increase the number—pray three times a day. If she was taking Communion once a month, she should take it once a week. His theory was that God, seeing the earnestness of her heart, found the woman a "fit object for a large measure of His blessed spirit. As preparative for this he sends this pain (whether the immediate cause of it be in her body or mind) to cleanse her from all remaining sinful affections and to balance all those temptations that might prevent her from pressing forward to that degree of holiness which becomes them when God thus delights to honour. If so, it will continue with her till it has had its perfect work."

IN THE MEANTIME John had been to the memory-rich Stanton-Gloucester-Broadway countryside. He had spent a pleasant summer day among beechwood trees on the crest of a hill on the south side of Stanton. He hoped only that the next time Mary would be there.

Mary however was headed for Dublin. Before departure she disagreed with John's diagnosis and prescription for the young lady's melancholy. She restated John's diagnosis that the young lady should add to the length or frequency of her prayers. Her friend, said Mary, had already tried that method and it almost killed her because of her intense application to her devotions. The real reason for her friend's condition, Mary thought, was "pride of heart." She pouted when she didn't get enough attention. Vain, she tried to rival her companions by dressing in clothes which she couldn't afford. With stern common sense devoid of any religious ideas, Mary concluded that if her friend could learn to be humble within the limits of her capabilities, she would be all right. In conclusion, Mary told John that she must for reasons of her own insist that he burn all her letters and that in addressing her in his letters he was not to use "any epithet before her name."

John however continued to discuss the young lady's case of melancholy. He summarized Mary's diagnosis of symptoms as (1) expecting great civilities from her acquaintances, with an aptness to think herself neglected by them, (2) a deep sadness upon the apprehension of their unkindness and the supposed loss of their affections which often carried her to such a length as to believe that God was forsaking her too, and (3) a desire to be equally well dressed as her companions, though she couldn't afford the clothes. What disorder is it, John asked, that causes these symptoms? The disease, he concluded, was vanity. The proper remedy was humility. So far now he was in full accord with Mary's line of diagnosis. The problem: how to infuse humility? Only God knows how, he added. With men it was impossible, but Mary was probably an instrument of God's hand selected to perform this task. He concluded: "O Mary, how wonderful you are while you are employed in such offices as these."

"When I read your letters," Mary wrote to John, "I find myself carried above the world. I view the vanities I left behind with the disdain that is due them, and wish never to return to them; but it is my lot to dwell among them as yet, I will endeavor to defend myself from their assaults; . . . with your assistance I hope to baffle and set aside their sting. But as from every evil we may extract good, so in this particular I have great consolation that, weak and insignificant as I am, I have heard the blasphemer say 'Where is now their God?' At such an instant, how have I wished for a capacity equal to the mighty cause! for Cyrus' wisdom and words!"

JOHN DREW A contrast between them. "I would fain be nearer you; though I do what I can (alas! I fear not always) to overtake you. . . . true," he said, "I have all the advantages given me that outward circumstances can afford, I spend day by day many hours in those employments that have a direct tendency to improve me: you can rarely have one wherein to pursue that great work with the full bent of your mind. I have scarce any acquaintance in the world who is not either apt to teach or willing to learn: you are entangled among several who can plead for themselves little more than they do no hurt . . . is it no hurt to rob you of that time for which there is no equivalent but eternity, on the use of every moment of which much more than a world depends?"

(Continued on Page 22)

UNION THEOLOGICAL
New York

Pastor Of Little Brown Church To Retire

NASHUA, Iowa—The Rev. Fred L. Hanscom, 82-year-old pastor of the famous Little Brown Church in the Vale, will retire from the ministry this month.

In 12 and one-half years at the Little Brown Church, Mr. Hanscom has married almost 10,000 couples. The brides and grooms have come from all over the country. Many have returned to have their children baptized by Mr. Hanscom. Frequently, the couples pause after the wedding ceremony to pick out on the tiny organ the notes of the popular hymn from which the church takes it name.

In the church hangs a portrait of Dr. William S. Pitts, a Fredericksburg physician, who wrote the hymn when visiting in the village of Bradford. Co-operative efforts of the people of Bradford built the little church between 1860 and 1864. Although the village is virtually nonexistent now, the Little Brown Church has become a mecca for brides and grooms.

The church looks much the same as it did when it was built. The exterior of the red oak frame structure is stained brown. Inside, the wide floor boards are still unvarnished. The plain pews and simple pulpit remain. Chicashaw County's first church bell still hangs in the tower. When a wedding ceremony has been completed, Mr. Hanscom likes to hurry up the aisle to help the newly-married couple ring the bell.

Some of the couples who come to the church want a "quickie" wedding, but the white-haired pastor always refuses. He insists on a certain form and reverence in the ceremony. He admonishes all couples on the seriousness of the occasion and stresses that they have come to the church's altar for a lasting marriage.

Mr. Hanscom has married as many as 27 couples in a single day. In the first year of his ministry here, he performed 1,550 weddings. The number fell off, he said, after Iowa's marriage health law was passed in 1941. "The young people couldn't make up their minds after supper and land here before midnight," he explained. Gas rationing further reduced weddings at the church during the war. This year, Mr. Hanscom has married more than 600 couples.

Now he is ready to step down and turn the Little Brown Church over to a younger man. When the Rev. Glenn L. Otterback, 45, arrives from Angola, Ind., Mr. Hanscom will end his 61-year ministry.

You're Only Young Once

HOOVER RUPERT

Folks around these parts have the most interesting hobbies! The paper the other day told about Andrew D. Merrell of Royal Oak, Michigan, who prowls around among tombstones seeking humorous and prophetic epitaphs as a hobby. He told about some of his discoveries in a speech to the Cremation Association of America in its recent convention. He suggested that he is "inspired by the messages on tombstones to a deeper understanding of mankind's creative tendency toward humor and prophecy in the face of despair."

Some of the epitaphs he quoted are humorous indeed. In a Maryland cemetery he found this: "Here lies Jane Smith, wife of Thomas Smith, a marble cutter. This monument erected by her husband as a tribute to her memory may be duplicated for $250." And there was the East Coast man who engraved on his wife's monument, "The light of my life has gone out." Later he married an attractive widow and had added to his first wife's headstone: ". . . but I found another match."

In Burlington, Mass. there's this one: "Here lies the body of Susan Lowder, who burst while drinking sedlitz powder. Called from this world to her heavenly rest, she should have waited until it effervesced." And here's another, which is a tongue-twister: "In memory of Beza Wood, died November 2, 1837. Here lies one Wood enclosed in wood. One wood within another. The outer wood is very good — we cannot praise the other."

An English graveyard has this tribute to an attorney: "Sir John Strange, Counsellor . . . here lies an honest lawyer—that was Strange." Another English epitaph.

The Lakeside Cemetery in Holly, Michigan, has this one: "He did not reach 70 going like 60." Another one, "His death came as a shock for he was at work, as usual, on the day he died: he just passed away in his sleep."

Mr. Merrell reports one day from Old Rocky Creek Cemetery near Washington, D. C. founded in 1719, an epitaph which I recall seeing also in the Trinity Church grounds in Wall Street, New York: "Remember friends, as you pass by: As you are now, so once was I. So as I am you soon will be, so prepare for death and follow me."

And this final one which a friend of mine reports from a Boston burial ground, "Here lies the body of Solomon Pease, under the daisies, under the trees. Pease is not here, only the pod, for Pease shelled out and has gone home to God."

Now I get just as big a kick out of the humor in these epitaphs as the next fellow. But my purpose in reporting them here is not merely one of entertainment. Large gravestones and long epitaphs are pretty much a thing of the past. Nowadays a simple headstone with names and dates suffice to mark the final resting place of most people. But there is still an epitaph there! It's what people think of when they read that name. We write our own epitaphs with the lives we live. I wonder what lines are used? Guess that's pretty much up to each of us. Take a minute and just write down your epitaph—the one you deserve that is! Are you proud of it?

THERMOSTATS

Bishop Gerald Ensley, newly installed Methodist Bishop of the Des Moines area, told a chapel audience of 500 Cornell students and faculty members at Mt. Vernon, Iowa that the ability to do what one ought to do when one ought to do it whether one liked to do it or not was the most important measure of the value of a Cornell education.

Bishop Ensley was introduced by Dr. Russell D. Cole, a former Boston University classmate and president of Cornell college. His talk was preceded by choral singing by the Cornell college choir.

According to Bishop Ensley, today's college graduate should be not merely a thermometer recording the temperature of his community, but a thermostat controlling his environment. The bishop pointed out that some college graduates err in measuring the success of their education by their salary 10 years after commencement or by their social prestige in the community. He emphasized that one of the true measures of the value of a college education lay in new ideas.

ISAPPROVE NEW ZEALAND'S ACE STAND AT UN

WELLINGTON, N. Z. — The an-ual conference of the New Zealand Methodist Church, meeting at Nel-on, disapproved the recent vote by e New Zealand delegate to the nited Nations General Assembly in ew York against its consideration South African segregation policies. he Methodists recalled that "more an once" at UN meetings, New Zea-nd had abstained from voting or d voted against resolutions on ra-al discrimination.

The conference urged a reconsid-ation of this stand "in harmony ith the Christian principles of the ominion's policy on racial issues." he UN Assembly decided to keep e issue of "race conflict" in South frica on its agenda by a 46 to 6 vote. esides New Zealand, Australia, Co-mbia, France and Britain voted ith South Africa to bar the item om debate.

UGUSTANA CHURCH ITHDRAWS

MINNEAPOLIS, MINN. — The ugustana Lutheran Church has ormally withdrawn from a proposed erger of five church bodies to de-te its efforts toward complete uni-cation of American Lutheranism. ugustana's action was taken on Nov. 0th at an all-day meeting of the joint nion committee, composed of nine epresentatives from each of the five roups associated in the American utheran Conference, a federation ormed in 1930.

Withdrawal of the 470,000-member enomination came after rejection of s request that the union deliberations be thrown open to all interested roups among the 16 Lutheran urch bodies now in existence in merica. Augustana's plea to widen e merger discussion was turned own by the representatives of the vangelical Lutheran Church, Amer-an Lutheran Church and United vangelical Lutheran Church, who ointed out that they were "without uthority from their respective urch bodies to include all other Lu-eran bodies in said negotiations."

These three groups initiated the erger negotiations in 1950 and the llowing year invited Augustana and e Lutheran Free Church to partici-ate in order to embrace all members f the American Lutheran Confer-nce.

At their conventions in 1952, the LC, ALC and UELC had a statement on doctrine and practice, entitled "United Testimony on Faith and Life," and authorized further steps toward merger of all or some of the conference bodies. Similar action was taken by the Lutheran Free Church, which stressed, however, that it was not committing itself to organic union.

ZIONS HERALD 125 YEARS AGO

November 28, 1827

We take great pleasure in recommending to the public, and to parents, particularly in our connexion, the school of Mr. Marshall S. Rice. The school is delightfully situated in Newton, East Parish, near the Rev. Dr. Homer's meeting house, seven and a half miles from Boston, and the situation is said to be one of the most healthy in the country. Mr. Rice instructs his pupils in Reading, Orthography, Chirography, Grammar, Geography, Rhetoric, History, Astronomy, Natural Philosophy, the Theory and Practice of Surveying, Book-keeping, Chemistry, and the Rudiments of Latin. Terms, for all under ten years of age, are $2 per week for board, tuition, washing, mending, etc. . . . for all over ten years of age, $2.50. . . .

....

New Haven. — This city was visited, on Tuesday night, by a tremendous storm of wind and rain from the N.W. Among the buildings injured by the violence of the wind was the new chapel of Yale College, the chimneys of which were blown down during the night, beating through the roof and terrace, in different parts.

....

We heard the following anecdote related by the Rev. Dr. Mason, a few years ago, to his congregation, and would recommend our young readers carefully to avoid exposing themselves to this reproof: A woman, who always used to attend public worship with great punctuality, and though residing at a distance, took care to be always in time, was asked, how it was she could always come so early. She answered very wisely, "that it was part of her religion not to disturb the religion of others."

National Council At Denver

NEW YORK — The Christian churches' struggle against totalitarianism abroad and their efforts to build a better society at home will be major concerns of top church leaders meeting in Denver, Colo., the week of Dec. 7th.

At the most representative gathering in U. S. Christianity, hundreds of leading U. S. churchmen and women will come together for the second General Assembly of the National Council of the Churches of Christ in the U. S. A. Meetings of the Council's divisions and departments will be held the first part of the week.

The General Assembly, Dec. 9-12, marks the second milestone in the life of the National Council, the co-operative agency established two years ago by official representatives of 29 Protestant and Eastern Orthodox communions to consolidate the work of 12 interdenominational agencies. The 29 constituent communions now have a combined U. S. membership totalling more than 33,000,000 and 147,000 local churches.

The Council's 600 official representatives in the General Assembly have now been called together to plan the organization's next two years, to elect new top officials, and to outline a co-operative church approach to scores of issues at home and abroad.

On world affairs, the official representatives, alternates, consultants and visiting delegates will hear some top spokesmen, including the Hon. John Foster Dulles, who has been called the architect of the Japanese peace treaty, and Bishop Otto Dibelius, of Berlin, head of the Evangelical Church in Germany, who has combatted totalitarianism both under the Hitler regime and now in the center of the East-West struggle in Europe.

Bishop Dibelius, who has fought on behalf of the churches with the communist regime in Germany, this month will confer with the Patriarch of the Russian Orthodox Church in Moscow, and is coming to the U. S. for a one-week visit specifically to address the General Assembly.

INSURANCE

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Changed Locks Call For New Keys

Edward Laird Mills

The Episcopal Address read to the Western Jurisdictional conference at Santa Barbara upset precedent in its choice of objectives and style of treatment. Instead of repeating with minor emphasis the major pronouncements made to the General Conference, it proceeded under the skillful guidance of Bishop Phillips to point out and examine some of the factors which for good or ill affect the progress of Methodism in the Rocky Mountain and Pacific Coast states. This example might well be followed elsewhere.

The verbal message was lighted up by charts prepared under the direction of the Iliff Town and Country Survey. These made it clear that while the church in the west is failing to do a perfect job, it is succeeding better than many observers feared. However there is still much to be done, and in the interest of proper performance the Bishop laid down a principle which is worthy of wide acceptance and application. After reviewing the status of a problem which is largely peculiar to the Western Jurisdiction, he declared that "the time is ripe for a bold, new approach to the work among our Latin-American people." In that field indeed some progress has been made, but the problem has grown faster than the solution. When policies succeed, it is customary to speak gratefully of "God's blessing" as having been responsible for the happy outcome. When policies partially fail, why is it not equally proper to regard that failure as a hint of divine disapproval? Inadequate and faulty patterns of procedure may preclude success no less than shortages of men and money.

On a small scale the indifferent accomplishment that has followed the long and halfhearted attempt to convert the American Indians to the Christian faith gives point to the Bishop's thesis. On a large scale, China comes to mind. There a "bold, new approach" undertaken at the turn of the century might have prevented or mitigated the current debacle in that unhappy country. It could not have made it worse.

The task of Christian education cries aloud for similar treatment. The "startling" findings of the Lieffer survey made that fact crystal clear so far as Methodist student work is concerned. It is even more true at the level of the church school, where the utter inadequacy of current facilities, methods and teaching content is generally recognized. Unless that deficiency is remedied—and soon—the secularism which has engulfed Britain and France will soon become dominant in the United States also. After a long and unrewarding journey across the arid wastes of philosophical pragmatism, moral relativism and spiritual nihilism there are welcome signs of a new birth among religious educators. The revolutionary curriculum prepared for use in Presbyterian church schools and the Ligon project in character education centered at Schenectady exhibit the freshness and boldness so much needed, and they possess in common the rare and indispensable virtue of taking their task seriously. Should they fail, the urge to experiment which produced them may be expected to flower in further adventurous endeavors.

Other portents of hope may be mentioned briefly: the summer work camps conducted by American youth at needy spots in Mexico, Europe and at home; the plan of three-year-term "missionary aides" commissioned by the Board of Missions for a variety of useful activities in many lands, and the alert and concerned hospitality shown to D.P.'s by local congregations throughout the United States. Perhaps this may be extended presently to the more numerous immigrants who reach these shores under their own power.

In general, however, there is a continuing tendency to do the old thing in the old way. That is the occupational disease of bureaucracies, sacred and secular. Methods are habit-forming, and Method-ists in particular need to be careful at that point. American supremacy and economic superiority have been built up by the constant use of trial and error. When a plan fails to yield expected results, it is scrapped at once regardless of the original cost. Churchmen manifest little liking for such procedure. They may reluctantly consent to add to accepted patterns, but they stubbornly refuse to subtract from them. Bishop Phillips' dictum deserves and may be accorded a happier fate. Frontiersmen traditionally have been noted for their willingness to discard equipment which could not be used to advantage. Their modern successors are a highly mobile lot with a sense of transiency begotten of experience. That in turn furnishes a congenial climate for creative imagination. Perhaps the philosophy of a "bold, new approach" may have a fighting chance after all.

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MINISTER-WIFE TEAMWORK

To be a good minister's wife requires special training, the wives of Boston University's student theologs believe, so they are taking an eight hour non-credit course to assist them in some of their special problems.

The course, under the direction of Dr. Harold L. DeWolf, professor of Systematic Theology at Boston University, is sponsored by the Edith Buell Club, an organization of the students' wives, and is a serious study and survey of the field of systematic theology presented in a series of lectures.

According to Dr. DeWolf, there are three basic reasons for this course. He says it will assist these women when their husbands are actually in the ministerial field; the congregations of churches assume that the wife of a minister can answer their questions on theology; it will enrich the relationship between a minister and his wife, and the wife can share experiences and be an actual partner in the ministerial field with her husband. Most of the young women taking part in this course are college graduates themselves, and this course is designed to help them in their own personal aspects and adjustments.

HORSE JOINS SUNDAY SCHOOL

LOS ANGELES—Trigger, the movie horse, is now a member of the Trinity Methodist church's Sunday school class. Trigger joined up to promote a national Sunday school contest, in which Trinity church is a strong contender. More than 1,000 boys and girls were present to see Trigger and his master, cowboy star Roy Rogers, receive a large parchment certificate which read:

"This is to certify that Trigger has joined the Sunday school of the Trinity Methodist church and is a member of the national Sunday school movement." The parchment was presented by the Rev. Bob Shuler, Jr., co-pastor of the church.

After Sunday school, Trigger and Roy Rogers went through some fancy prancing and tricks in the street outside the church. "Trigger," said the actor, "should have started to Sunday school a long time ago. He'll be a better horse for having joined."

VIRGINIA BAPTISTS DEPLORE SEGREGATION

RICHMOND, Va.—The Baptist General Association of Virginia adopted a report declaring that racial segregation cannot be justified "either by scripture or by Christian conscience" but that "there is no immediately satisfactory solution" to the segregation problem.

The association, holding its annual convention, also approved a resolution requesting that Dwight D. Eisenhower, as president, refrain from appointing "any diplomatic representative to the Vatican."

"The appointment of any diplomatic representative to the Vatican, whether under the guise of personal representative, or otherwise, is a violation of the time-honored principle of separation of Church and State," the Baptists said.

Another resolution deplored the "increase of the alcohol problem in Virginia" and asked the General Assembly "to ascertain means of strengthening the Alcohol Beverage Control laws to help curb this growing evil" in the state. The report dealing with racial segregation, presented by the Rev. W. W. Leathers of Petersburg, stated that segregation is "one of the focal points of friction in Negro-white relations."

"We, as white Christians," Mr. Leathers said, "should seek to understand the attitude of the Negroes to this practice. They regard segregation as an indicate of their racial inferiority, and they resent it most bitterly."

On A Wide Circuit

W. W. Reid

Whistle-Stop Religion

"In this town," my loquacious acquaintance informed me, "the trains mostly whiz by all day and all night. It's only once in a while—when the conductor pulls the whistle-cord—that a train stops for a minute or so at our station. . . . In this town, too, people whiz by the church—except on Sunday morning at eleven when the sexton pulls the bell-rope. And then they complain if they're not whizzing home again by 12 noon. . . . I tell the missus it's a sort of whistle-stop religion we have here" . . . and he elaborated at considerable length on the subject.

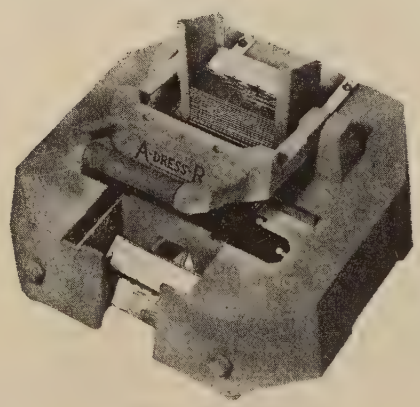
During this Sunday morning hour, don't we assert (quite loudly at times) that our religious faith encompasses all of life, permeates every phase and sphere of human action, and it is the well-spring from which we draw "power to overcome the world." But isn't it too often true that from Sunday noon until the following Sunday at 11 a. m., we pretty much ignore what we have thus asserted? We confuse our talk about religion with religion itself. Our religion, if real, is a philosophy on the basis of which we chart our life and our every understanding. It is the compassed path (or the "beam") out of which we can stray only at irreparable loss and danger to all concerned. It is not mumbo-jumbo that sings one to sleep, or a "flowery bed" that cribs one safe from the world: it may, rather, throw one into the midst of turmoil or some den of lions "for the Master's sake."

This Sunday interest—or one hour interest, or hit-and-run interest—in religion is far from being just a preacher's figure of speech. It is deep-rooted in our society. For instance, radio stations tell us that, on the basis of Hooper ratings, religious programs are about the most poorly-listened-to radio "offerings" unless they are broadcast on Sunday; on other days they are turned off in favor of "entertainment." We don't like religion on other days than Sunday!

In a recent issue of the "New Yorker," a versifier chides us where it really hurts. "Always on Monday," she says, "God's in the morning paper, His Name is a headline," because He has been praised by men "from prominent Sunday pulpits." Even more devastating is her account of how he has been portrayed ("his aspects and guises") by his earthly vicars; smiling, vexed, thunderous, benevolent, stormy, patient, out of sorts, scolding, practical, self-controlled, non-committal, political, frugal, reconciling, guiding. Which God are we preaching?

And recently in "Pageant," Dr. Harry Emerson Fosdick said that the reason why 85,000,000 church members in the U. S. A. are not making more spiritual impact on American life is that their Christian profession did not come to them by the hard and to-be-treasured way of experience, but came to them "second-hand" from parents and friends. Perhaps even worse, he suggests that some come "second-hand" to religion (or to church) as an escape from the atheism which they find in the creed of feared political communism.

What Christians need today, we agree with Dr. Fosdick, is by personal conversion and discovery to arrive at an understanding of what our faith really means in every area of life—and to use its resources to remake the world and all within it. Our religion must be more than a comforting tradition: it must be a power-generating dynamo, always running.



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How To Give Needed Aid To India

"The new government of India is trying heroically to increase the production of food throughout the land," reports Dr. E. Stanley Jones, Methodist missionary-evangelist to India. "New land is being brought under cultivation by the use of tractors, better methods are being used to increase acreage yield, huge hydro-electric schemes are under way to give irrigation and light and power. Private agencies like Christian missions are training agricultural experts to help lift production.

"Until these schemes and movements for making India self-sustaining are effective, we must help India with our surplus food. These vacuum years — say the next five — are vital years. We must step into them and tide the people over until they are self-supporting. And we can do it. We have the surplus — they have the need.

"Among the agencies helping to meet that need is Church World Service. It tells the Indian people that American Christians are not merely interested in their souls — they are interested in their bodies as well. And they are saying it in a way that counts — with actual food. During the first eight months of this year, Church World Service has sent to India 1,850,512 lbs. of food valued at $167,479, in addition to other supplies. The gratitude of the people is unbounded."

Chester Bowles, American ambassador to India, speaks in equally high terms of the meaning of church-directed aid to the people of India. Says he: "Indian leaders see the huge problems of India with heart-breaking clarity. With a courage which is almost unbelievable they are trying to tackle these problems and find solutions for them by democratic means. This experiment in developing a stable democracy in Asia is the largest experiment of its kind in world history.

"If success is achieved and free India overcomes its problems, the victory will not only affect the 363,000,000 people in India, but will enable tens of millions of Asian people to develop mutual new faith in themselves, in their ancient cultures, and in the ideals of the free world.

"One shipment of your vitamins was sent to a Refugee Camp where the children were becoming blind from lack of vitamins. Those who sent these vitamins can feel that they have saved the sight of almost a hundred children in this instance. However, if you could see the expressions of appreciation and joy on the faces of the children and their parents, you and the thousands who have made these gifts possible would feel well repaid. In addition to this, the flexibility of use of undesignated gifts has made possible the delivery of your gifts at crucial moments to people who needed them desperately. We have seen grief-stricken village mothers who could not get their children to the nearest hospital because there was no conveyance. The ambulances which you have contributed are really playing a vital role.

"I am proud that Americans who believe in these ideals and have struggled to establish them in the United States have not only watched this experiment with warmth and admiration, but also done what we can to help at this critical time."

There are two ways in which Methodists using church channels can do something about this food situation in India, according to the Rev. Gaither P. Warfield, director of the Methodist Committee for Overseas Relief — the Methodist arm of this church effort.

"Methodist farmers should give liberally to the Christian Rural Overseas Program (CROP)," he says. "This is an agency of Church World Service to collect produce for hungry people. (120 East 23rd St., N. Y. 10, N.Y.)

"Cash should be sent to the Methodist Committee for Overseas Relief. (150 Fifth Ave., New York 11, N. Y.) "At small cost your church can feed many people. Meals for Millions is one of the most effective ways of getting this food to India. Multi-purpose food should be purchased through MCOR."

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Experiment In Evangelism

More than 400 Methodist ministers, representing every state, will meet in Washington, D. C., November 28-December 5 to conduct a new experiment in evangelism. "We are not seeking new church members, but how to reclaim inactive and indifferent members," said the Rev. Dr. G. Ernest Thomas, Nashville, Tenn., who will direct the program. He is a staff member of the Methodist General Board of Evangelism.

Called a Spiritual Life Mission, the Washington program will be based at downtown Hamline Methodist Church and fan out to 317 churches of the area. Dr. Thomas said that the Washington project will serve as a test pattern for metropolitan Methodist churches throughout the country. Washington ministers and laymen will team with the visitors to conduct an intensive home visitation campaign among Methodists throughout the area.

Every church member will be urged to observe "holy habits," Dr. Thomas said. The covenant pledges church attendance, family devotions, daily Bible reading and prayer, support of church finances, and participation in Methodist organizations. The mission will open with an address by Bishop G. Bromley Oxnam, resident Methodist bishop of the Washington Area.

Two visiting prelates, Bishop Hazen G. Werner, Columbus, Ohio, and Bishop F. Gerald Ensley, Des Moines, Ia., will give a series of six daily lectures each, starting November 29th. Bishop Werner's subject will be "Spiritual Needs in the Contemporary World," and Bishop Ensley will speak on "Basic Essentials in the Spiritual Life."

Host and guest pastors will attend a spiritual life school each day. Speakers during training sessions will include Bishop Paul N. Garber, Richmond, Va.; Bishop Edgar Love, Baltimore, Md.; Dr. Harry Denman, Nashville layman and executive secretary of the evangelism board, and Dr. E. Stanley Jones, missionary to India.

HUNGARIANS DENOUNCE PROTESTANTS

LONDON—The Hungarian radio network broadcast an attack on members of various Protestant sects for dropping the poison of American cosmopolitanism into the souls of simple people by piously rolling their "eyes" during visits to homes in rural areas.

"We cannot tolerate the disturbing of our peaceful work and our vigorous building of socialism by these enemies of society," the broadcast quoted the newspaper "Delmagyar Orszag" as saying.

The paper denounced "Seventh-day Adventists, Jehovah's Witnesses, Nazarenes and members of similar sects" as "dangerous men" and "spivers of American imperialism."

AT THE HEART OF CHRISTMAS

A Christmas meditation by Bishop G. Bromley Oxnam of Washington, D. C. opens the editorial page of the December "Ladies Home Journal." In it the bishop goes back to his days with the Church of All Nations in Los Angeles which he founded and, for ten years, served as director and pastor.

Dramatically he tells of a Mexican boy who discovered by himself that "it is more blessed to give than to receive." That God is love and that this is the essence of religion, is Bishop Oxnam's conclusion.

Bishops Condemn Racial Discrimination

ATLANTA, Ga. — Thirteen bishops of the Fourth (Sewanee) Province of the Protestant Episcopal Church, following a closed meeting, issued a statement condemning racial discrimination as un-Christian.

The meeting was called to discuss a controversy involving the University of the South (Sewanee) which is owned by 22 dioceses in 10 southern states. Six faculty members at the university recently resigned their academic positions because Negro students are not permitted to enter the college's school of theology.

The bishops' statement was addressed to "all those concerned with the welfare of the University of the South." In it they affirmed "the principle announced by the Lambeth Conference of 1948: 'That discrimination between men on the ground of race alone is inconsistent with the principles of the Christian religion.'"

They added that "the application of this principle in the actual conditions of life in this imperfect world requires study, faith, patience, and undiscouraged goodwill." The statement called all persons concerned to "join in putting away pride and prejudice, praying for unity and divine guidance, and working together in building a better and greater Sewanee."

Bishop Edwin A. Penick, of Raleigh, N.C., president of the Fourth Province, said by Feb. 1st a special committee of the trustees would be ready to make its report on the Negro question. Bishop Penick is chairman of the special committee.

Earlier, Bishop Penick, who called the Atlanta meeting, announced that any action of the bishops would "be only in the nature of a recommendation." He added that "the question of admitting Negroes to the theological school was a delicate matter . . . which had caused concern to friends of the university."

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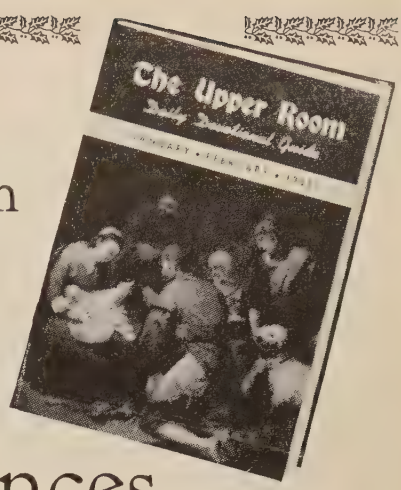

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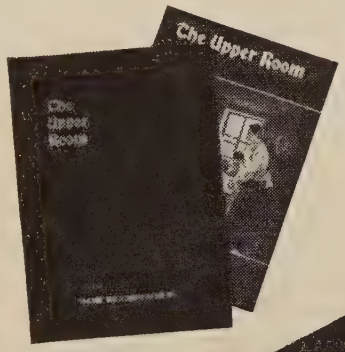

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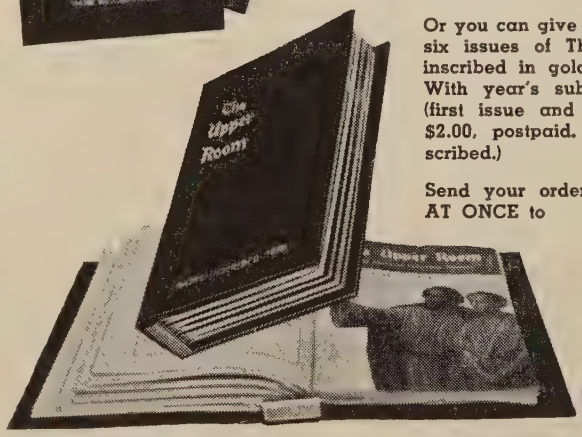

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PERSONS

Dean Franklin H. Littell of Marsh Chapel, Boston University, was the speaker at the fifteenth annual banquet of the commission on religion and health of the National Council of Churches, held at Columbia University on November 12th. Dean Littell's address was on the subject, "The Pastoral Problem in Totalitarian Society."

The Rev. Archiver J. Strait, superintendent of the Lynn District of the New England Conference of the Methodist Church, will be the preacher at the Union Thanksgiving Day Service at Westport, Connecticut. The Community Methodist, Greens Farms Congregational, the Saugatuck Congregational churches and the Reformed Jewish congregation will share in the service. Mr. Strait's son, the Rev. Edmund R. Strait, is pastor of the Greens Farms Congregational Church.

Dr. Marshall T. Steel, pastor of Highland Park Methodist Church, Dallas, Tex., was elected chairman of the South Central Jurisdictional Council of The Methodist Church when the group organized for the new quadrennium at a meeting in Dallas Nov. 12th. He succeeds Bishop H. Bascom Watts of Lincoln, Nebraska. Praised highly for his leadership and re-elected for another quadrennium was Dr. Paul D. Womeldorf of Oklahoma City, who has served as executive secretary since 1944.

Mrs. Myrtle B. Heyd, 60, who had charge of the literature order desk for the Methodist Board of Missions editorial department, died November 12th at Bellevue Hospital, New York. She had been overcome accidentally by gas fumes in her apartment. Mrs. Heyd had been employed by the Board of Missions for ten years. She was an active member of the Business and Professional Women's Club and of the Wesleyan Service Guild of Christ Church, (Methodist), New York, of which she was a member.

Dr. Lynn J. Radcliffe, minister of the Hyde Park Community Methodist Church in Cincinnati, Ohio, has been called to serve in two missions during the weeks just passed. He served as the leader and preacher for a week of spiritual renewal at Boston University School of Theology, and had the privilege of bringing the challenge for personal deepening to between 400 and 500 ministerial students. His other assignment was to conduct a retreat for all of the ministers of the Central New York Conference, of which he was a member while serving at First Methodist Church, Syracuse, N. Y.

375 Years Of Service

These seven Methodists have averaged fifty-three and a half years of service apiece to their church, and were honored at a special service at the West Roxbury (Mass.) Methodist Church on Nov. 9th.

From left to right they are: back row, Dr. J. Franklin Knotts, former pastor of the church (1906-1908 and 1923-1932), and Bishop John M. Springer, retired, veteran of fifty years in African Methodism, who was featured speaker of the morning.

Front row, left to right: Rudolph Gerlach, choir member for fifty years; Mrs. Katherine Keller; Mr. and Mrs. Richard Duffie; and Mrs. Alice Parkinson, all regular attendants at services for fifty years or more.

Mrs. Lillian S. Lippincott

C. Homer Ginns

On November 9th, 1952, less than six months after the death of her husband, the Rev. Samuel T. Lippincott, Mrs. Lillian S. Lippincott died, following a brief illness preceded by a minor operation. Her loss will be keenly felt throughout the entire New England Southern Conference where she and her husband spent their entire ministry, beginning at Chatham and continuing on to North Dighton, Central Falls, Attleboro, Norwich, East Providence and Calvary, Taunton.

Born fifty-four years ago, she was reared in Malden, Mass., where she received her early schooling, graduating from Malden High School. She had diversified interests, being in her earlier years a soloist of some recognition. Previous to her marriage she was employed in the Old Colony Trust Company, where she rose to the head of the trust department. This particular background was a tremendous help to her as she worked at her husband's side in the several churches they served.

She was a most kindly and gracious mistress of the manse, and worked in developing leadership in the church an efficient manner behind the scenes and its organizations. In each church where she served she left the imprint of her love and her ability.

She leaves one daughter, Mrs. Taylor E. Miller, wife of the Rev. Taylor E. Miller, pastor of the Methodist Church at Leonia, N. J.; a son, Haines, who is in law practice in Washington, D. C.; four brothers, Edwin, Charles, Elmer and Pliney Spraker of Malden and Limington, Maine; four grandchildren and several nieces and nephews.

The service of memory was held at the Calvary, Taunton Methodist Church on November 12th. The Rev. C. Homer Ginns, superintendent of the Providence District of the N. E. Southern Conference, was in charge of the service. He was assisted by the Rev. Ralph F. Seaver, Jr., and the Rev. Robert L. Roberts. Attending the service were a large body of her friends, representing the several churches served, and a delegation of ministers and wives from the conference. Interment was at the Forest Dale Cemetery, Malden, Mass.

DR. CONOVER DIES

MIAMI, Fla.—Dr. Elbert Moore Conover, director of the National Council of Churches' Bureau of Church Building and Architecture and a noted authority in the church architecture field, died at the home of his son, Paul. He was 67.

Dr. Conover also was secretary of the North American Conference on Church Architecture, of which he was a past president. A graduate of Dickinson College and Drew University Theological Seminary, Dr. Conover obtained his architectural training in Europe. He filled several Methodist pastorates in New Jersey between 1910 and 1924, when he became director of the Bureau of Architecture of the Methodist Episcopal Church.

In 1934, Dr. Conover was named director of the Interdenominational Bureau of Architecture of the Home Missions Council of North America. When the National Council of

hurches was formed in 1950, this gency became its Bureau of Church uilding and Architecture.

Among Dr. Conover's published ooks are "Building the House of od," "Planning the Small Church," Rebuilding the Town and Country hurch," "The Church Building uide," "Church Building Finance," The Parsonage," and "The Church uilder."

Saint Paul Church in Jamaica lain, Mass., during the week of lovember 2nd to 9th, observed a ery interesting anniversary. The resent church is constituted by the nion consummated four years ago f the original Saint Paul with Walut Avenue Church in Roxbury. In e year 1952 fell the one-hundredth nniversary of the founding of Saint aul Church and the seventieth aniversary of the founding of Walnut venue Church. The week's proram consisted of special Sunday ervices November 2nd, when the reacher was Dr. Emory S. Bucke, ditor of ZIONS HERALD, and Noember 9th, when Bishop John Wesy Lord made an official visitation nd was the preacher of the day, and banquet Wednesday evening, Noember 5th, at which guests of the hurch were Dr. H. Daniel Hawver, uperintendent of Boston District, nd former pastors of both churches nd their wives. An interesting feaure of the historical program folowing the banquet was a history of Valnut Avenue Church by Mr. Iarold G. Burgess and of Saint Paul Church by Miss Elizabeth D. Kurth. The Rev. Herbert T. Coontz has een pastor since 1946.

Sermon topics at the morning worhip services at the Daniel L. Marsh Chapel of Boston University through he month of December will be: Dec. th—Rabbi Perlman, Jewish chaplain f Boston University, guest preacher; Dec. 14th—Dr. Franklin H. Littell, Dean of the Chapel, "The Flight into Egypt"; Dec. 21st—Dean Littell, "The Christmas Story;" Dec. 28th—"The Flight from History"; and Jan. 4th—Dean Littell, "The Winnowing Fork." A Christmas Sing will be held rom 7 to 8 p. m. on Dec. 18th in ront of the chapel. The public is nvited to attend.

First Methodist Church in Tyrone, Penna., is celebrating its one hunlreth anniversary with special programs throughout the two weeks rom November 16th-30th. Outstanding guests at the various services include Bishop G. Bromley Oxnam, resident in the Washington Area, who will give the centenary anniversary message on Sunday, November 30th; Dr. Ralph W. Sockman of Christ Church Methodist, New York; City, who preached on Nov. 17th; and Fred and Tom Waring, who provided an evening of inspirational music on Nov. 18th. Speaker on Nov. 23rd was Dr. Emory S. Bucke, editor of ZIONS HERALD and brother of the pastor of the church, the Rev. D. Perry Bucke. Their father, Dr. J. E. A. Bucke, retired, assisted at several of the services.

At King's Chapel

One of the highlights of the Festival of Faith services for women of the Greater Boston area will be the special services held each morning at 10:45, Monday through Friday (Dec. 1-5) at the King's Chapel, Tremont and Schools Streets. Miss Margaret T. Applegarth of New York, author and lecturer and one of the nation's outstanding church women, will be the speaker.

The meetings are being sponsored by the Massachusetts Council of Church Women and local councils throughout the state. Miss Applegarth will speak at each service and conduct a bible study class. The services will last from 10:45 to 12:00 noon. Mrs. Emil Hartl of Boston, president of the Massachusetts Council of Church Women, will preside.

The general chairman of the committee is Mrs. C. Robert Kinney, chairman of the spiritual life committee of the state council. Assisting are Mrs. Lewis Hill of St. John Street, Jamaica Plain; Mrs. Adolph G. Ekdahl of the Massachusetts Congregational Conference; and Mrs. F. W. Pfaff, of Chestnut Street, Cambridge. Protestant women leaders of Greater Boston and the state will participate at the various services.

Miss Applegarth is a traveling speaker on Christian unity and ecumenical education. She is currently vice-president of the National Council of American Baptist Women. She is an author of thirty books on missionary and world friendship themes. For nine years, she has been national chairman of the World Day of Prayer which is observed in 91 countries on the First Friday of Lent. She is the daughter of a Baptist minister and a graduate of the University of Rochester, Phi Beta Kappa, and holds the honorary degree of LHD, from Denison University.

EVENTS

The regular meeting of the Deaconess Aid Society will be held Tuesday, Dec. 2nd, at 2 p.m. in the parlor of Copley Methodist Church, corner of Newbury and Exeter Streets in Boston. Devotions will be in charge of the Rev. Robert L. Treese of Allston Methodist Church. A coffee hour will be held from 12:30 to 1:30. Hostesses will be Mrs. Robert L. Treese and Mrs. Howard Smith, president of the Women's Society of Christian Service. A question period for the delegates will be from 1:45 to 2 p. m.

Dr. G. Ernest Thomas of Nashville, Tenn., director of the Spiritual Life Department of the General Board of Evangelism, will be the principal speaker at a Spiritual Life mission of the Worcester (Mass.) district on Sunday, Dec. 7th at 7:30 p.m., in First Methodist Church, Leominster. He will preach on "New Life in Christ."

Dr. George A. Fallon, pastor of Wesley Church, Worcester, Mass., and member of the General Board's Committee of 50, will speak on the Methodist World Mission of Evangelism. The Rev. Charles T. Allen, district superintendent, will be in charge of the service to which churches of the district will send delegations.

Twin Area Calendar

Nov. 27 — Thanksgiving Day.

Nov. 28-Dec. 7 — Annual meeting, Conference Secretaries of Evangelism.

Nov. 30 — Advent Sunday: beginning of Spiritual Life Missions.

Nov. 30-Dec. 6 — Festival of Faith, Mass. Council of Churches.

Nov. 30-Dec. 7th — Southern District of New Hampshire Conference holds evangelistic mission.

Dec. 3 — Annual convention, Mass. Council of Churches, at Quincy, Mass.

Dec. 7—Worcester District Spiritual Life Mission at First Methodist Church, Leominster, Mass., at 7:30 p.m.

Dec. 12 — ANNUAL ZIONS HERALD DINNER at the Dorothy Quincy Suite in the John Hancock Building, Boston, honoring Branch Rickey.

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"We Seek Africa For Christ"

(Continued from Page 5)

Advance have gotten some staff, made a start in improving the equipment of the presses, and in setting up some revolving funds for literature.

The third essential is that of distribution. New opportunities are open for depots for books and for the work of colporteurs, particularly in connection with the Christian centers in the cities of Elisabethville, Jadotville, Luanda, Umtali, Johannesburg, Beira and Lourenco Marques. Subsidies have been of help in bringing down the cost so that people earning only ten to fifty cents a day may be able to buy books. The fourth necessity is the stimulation and direction of the use of literature. This is closely tied to the use of audio-visual aids. Some starts have been made in adult education, forums, libraries, reading rooms, reading groups, vernacular magazines.

The primary cell for social building is the Christian family. Planning and preparation for the home goes on in the more than thirty boarding departments of the schools in the Area. Skills are learned, habits acquired and attitudes formed. Some extension service goes on everywhere — but in Rhodesia a very significant program of Christian home formation is carried on through constant attention to visitation, dissemination of literature, adult education, institutes, camp-meetings, classes, action projects, vacation schools, Bible study. Elsewhere, in many of the schools classes on the family are held, preparation and counseling for marriage given. Literature is being prepared in several languages. Boys' and girls' clubs give attention to planning for home life. Christian workers are challenged to give teaching and example in the maintenance of the Christian home.

Our greatest single concern is securing adequate staff for the work. Africans are ten to one in relation to missionaries. They must continue so and continue to increase in ratio. The Church's supreme task is to provide training for the people of Africa in every realm. Every phase of the work is slanted to that end. Leadership in every activity is an absolute necessity for the development of the life of Africa. Christian leadership is essential for peaceful, stable progress. One of the most encouraging signs of development has been to see the growing maturity of the African pastors, teachers, medical workers, leaders in other activities.

In one sense we did meet our goal set in the report of 1948 in regard to missionary staff. We asked for 25 new missionaries each year of the quadrennium. We have added them — in fact, 102 during the four years. But there has been a greater need for replacements, more necessity for emergency furloughs, and greater delay in reaching the field than was anticipated, so that we have only 185 missionaries actually at work on the field instead of the goal of 220 that was expected. We have had to have fifty replacements — 19 because of retirement, 16 on account of health, eight when short terms were completed, and seven when people took up other work. The increase of those on the field over the number in 1948 is almost exactly the total of the A-3's (Africa's-three-year young people) who went out last year. We trust that they will be replaced with others like them when their three years have been completed and that we shall have at least seventy-five new missionaries during the quadrennium to meet all replacements and give a slight increase. The three-year program is starting out with promise of great usefulness. In the middle of the next quadrennium we shall hope to see at least two dozen more young people in the Elisabethville Area.

The Advance for Christ and His Church has done much for the Elisabethville Area. Every single one of the twenty-four mission stations during the four years has seen some new building, some improvement in equipment and almost all have welcomed some new missionaries. For the first time in years in many places major building projects could be undertaken to make more effective the work of the staff. Difficulties in getting materials and permissions and in securing and training staff have slowed down the operations in some cases but steadily we are becoming better equipped to serve the needs of Africa. There are, however, still hundreds of projects that have not yet been started. It is hard to face tremendous tasks like those of winning Africa to the ways of Christ and have such inadequate means with which to work. The urgency of the needs demand still greater effort. It is readily admitted that what we do toward winning Africa and really developing Christian modes of life in the next quadrennium will be at least three times more effective in results than the same effort expanded later.

There is a conflict for the mind and soul of man in Africa these days that is moving with excessive rapidity. People have come to realize that the resources of God in His world are sufficient to extend to all mankind the benefits of civilization. We know that that will be done and that those resources will be properly used only when control in terms of Christ has been introduced into life.

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ural Firebreaks nd Backfires

ohn Baxter Howes

"The rural church fails when flight the people occurs," said President arry V. Richardson of Gammon heological Seminary, when he ad-essed the convocation of the church town and country in Columbus, hio, October 29th. Dr. Richard-n's address was an evening feature the annual rural meeting that rings together rural church leaders 26 religious denominations from l over the United States to spend ree days of study and discussion of ral church work under the direc-on of the Committee on Town and ountry of the National Council of hurches. The Gammon president as speaking on the subject, "The hurch of the Negro People in the outh," and was discussing the tre-endous social and economic prob-ms facing Southern Negro people.

The South is experiencing a change om its traditional cotton economy a diversified agriculture, especially e raising of livestock. This trend, ong with the mechanization of cot-n growing, has precipitated the de-arture of huge numbers of the color-l population to northern industrial nters. This migration not only eakens churches and other commun-y institutions numerically, but it so usually takes the best leadership st.

Serious as is the plight of Negro urches, this flight of the people has fected the entire rural population. lthough the 1950 census showed a rowth of nearly 20,000,000 people etween 1940 and 1950, there were tually fewer people engaged in agri-ulture than ten years before. Mech-nization of agriculture and an in-eased yield per acre made it possible r fewer people to grow our food en though the increase in the num-er of people had greatly increased e total food requirements. This end has brought an overall loss of adership and financial support for urches in agricultural areas.

This problem of the "flight of the eople" was kept before the entire onvocation. Dr. Samuel Blizzard of ennsylvania State College discussed in his address on "The Church in e Rural-Urban Fringe." Mr. Mur-y Lincoln of the Ohio Farm Bureau alt with it in his address on world od problems. Dr. C. M. McConnell Boston University considered it in powerful closing address on the work of the church in the rural community.

Three techniques or plans have been developed for preventing the "flight of the people." One plan is the establishment of small industries in agricultural communities to absorb that part of the population that is unemployed because of the changes mentioned above. The tendency of many industries to decentralize has been favorable to this plan. Dr. Arthur E. Morgan of Community Service, Inc., Yellow Springs, Ohio, has been working in this field and is engaged in studying various programs throughout the world, such as the Communities of Help in France.

A second plan is what Mr. Howard Doane has aptly called "verticle diversification." This plan would have the farm family or a community of farmers process their produce at the point of production. This gives the growers a larger share of the consumer's dollar and provides employment for more people on the farm. An example is the Pennsylvania Co-operative Potato Growers Association whose members pack their potatoes in ten pound consumer type bags on the farm.

The third is a program designed to help young people finance their start in farming or industry. Several religious denominations are beginning such programs.

Despite all such efforts, the population of many rural communities will gradually become smaller. The simple truth is that we must increase our ability to serve small churches. The genius of Methodism was the establishment of little societies wherever a few people would meet. While most other denominations located in population centers, Methodist circuit riders went out to preach in the homes of the people, leaving behind a concern that grew into organized churches. The first Methodist society was made up of 15 men with their wives and some children meeting in Robert Strawbridge's home in Maryland, and Robert Strawbridge was the first circuit rider in America, his circuit the homes of John England and John Maynard.

Methodist leaders must first decide that small churches are no disgrace to the denomination. Then they must proceed to devise methods for serving small groups.

Perhaps the convocation would have been able to discuss this problem better in a more appropriate setting. We met in the grand ballroom of the largest hotel in a city of nearly half a million people. The atmosphere was completely urban. The roar of traffic, the wail of police and fire sirens, the rush of photographers to greet Dagmar of TV fame, who was appearing in the hotel's supper club, hardly furnished a proper backdrop for considering the needs of little isolated groups of rural people.

It is my opinion that such meetings should be held in the smallest places that can supply adequate housing. One possibility would be summer meetings when rural colleges could be used. If this isn't feasible many small communities will afford the rooms needed by the 50 people who attend. Such a plan would bring to the convocation closer touch with the areas of concern, closer psychologically as well as geographically, and make it easier to arrive at sound conclusions.

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"It is through the individual Christian that the abstract principles of Christ's saving gospel can become finite."

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"Not A Sparrow Falls"
Paul Quillian
Abingdon Cokesbury

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RELIGIOUS WEEK AT DREW

MADISON, N. J. — Featured speaker for the annual religious emphasis week planned by Drew University undergraduates was Dr. Eugene L. Smith, executive secretary of the division of foreign missions of the Board of Missions and Church Extension of The Methodist Church.

"Christian Leadership for a World in Revolution" was the topic of the seven day program beginning November 2nd.

Dr. Smith gave three addresses in mid-week, and conducted a series of personal interviews with individual students. The program also included dormitory discussion groups, presentation by a faculty panel and periods for meditation.

Bishop Love To Head Social Action Group

NEW YORK—Bishop Edgar A. Love of Baltimore was declared elected to the presidency of the Methodist Federation for Social Action by the organization's administrative committee, which met November 10th to certify the ballot which had been taken among the members by mail.

Bishop Francis J. McConnell (retired) of Lucasville, Ohio was named honorary chairman in the same ballot and the following other officers were elected: vice presidents, Bishop J. W. E. Bowen, Atlanta, Ga.; the Rev. Edgar Wahlberg, minister of Mt. Olivet Methodist Church, Dearborn, Mich.; recording secretary, the Rev. Loyd Worley, minister, First Methodist Church, Hartford, Conn.; assistant, Miss Janice M. Roberts, Lynbrook, N. Y.; treasurer, the Rev. Lee H. Ball, minister, Irvington-on-the Hudson, N. Y. and treasurer of New York Annual Conference; assistant, William W. Reid, a secretary of the Board of Missions, Whitestone, N. Y.

February 1st was set as the final date for ballots in the poll now under way to choose a new name for the Federation. The General Conference of 1952, believing that the present name resulted in confusion and did not make clear the unofficial nature of the organization, voted to ask the Federation "to remove the word Methodist from its name."

Three suggestions were on the ballot submitted to members by the executive committee early last fall: Methodist Federated for Social Action; A Fellowship of Methodists for a Christian Social Order; and A Fellowship for Christian Social Action. Highest preference among the ballots thus far received, as reported to the committee, was for the first suggestion.

A second action of the General Conference pertaining to the Federation was approval of a request by the Board of Publication for the Federation to "terminate its occupancy of quarters in the Methodist building at 150 Fifth Avenue, New York City."

Possibility of establishing headquarters in Chicago or other midwestern city is under consideration of members. Cost of such offices as have been found available here to date were excessive, the executive secretary reported.

Three actions were taken by the administrative committee: (1) that Federation representatives secure interviews with U. N. delegations to urge support of U. N. action for a cessation of fighting by both sides in Korea during peace negotiations, (2) to urge U.N. delegations to give moral support to the struggle against racial oppression in South Africa, (3) a vote of commendation to the dean and those faculty members of the University of the South, Sewanee, Tenn., for submitting their resignations on account of the barring of Negro students.

Wesley And The Women

(Continued from Page 11)

But Mary had gone to Ireland; she was in a hurry and had no time to write. John made the best of the situation by visiting Mrs. Granville and Ann at Gloucester. Charles Wesley in the meantime had sent Ann a hymn which he had written at the age of twenty-four. Next spring John went to Gloucester and saw a good deal of Ann and her mother. His notebook shows that the journey cost him a pound twopence. Ann reported to John that her sister Mary had written from Ireland that probably by this time John had blotted her out of his memory.

Romances between young men and young women sometimes come abruptly to an end. The next summer Mary wrote John from Ireland. Her letter began like this: "I never began a letter with so much confusion to anybody as I do this to Cyrus. I can't recollect that I ever used anyone so ill, and confess no one deserves it so little. I am so overcome with shame for what is past that I should not dare put you in mind of my unworthiness. I give you now an opportunity of showing your forgiveness and generosity; not that you want extraordinary occasions to set those qualities in a proper light."

John replied: "I sincerely thank you for what is past—Adieu!"

CASE MEETINGS WITH STUDENTS

President and Mrs. Harold C. Case resumed their "Adventures in Conversation" with their Boston University students Thursday, Nov. 20th at 4:00 p. m., when 100 of the student body, including one-third of the foreign students, met in the great hall of the president's home, 225 Bay State Road, in the first of the 1952-53 "at home" meetings.

The program was inaugurated last year, with the president and his wife meeting approximately 800 students for informal discussions on a variety of topics. This year, according to Hugh Dwelley, Islesford, Me., chairman of the university "at home" committee, more than 1800 students will be invited to the programs, with some arranged especially for graduate and foreign students. The visitors are invited through a mathematical selection from the university's registration lists, and nearly every student within a four-year period should receive an invitation to at least one of the programs. In the past, discussion topics have ranged from current school and personal problems to religion, politics and ethics.

The programs are sponsored by the university's student-faculty assembly, with Mr. Dwelley as chairman and Arlette Torner, Albany, N. Y., (402 Clinton Ave.) as secretary. Mrs. Case and Elsbeth Melville, dean of women, work with a student committee of 26 members.

COMMUNISTS FREE STOCKWELL

A cablegram from Bishop Ralph A. Ward from Hongkong, China, informs the Board of Missions of the Methodist Church that the Rev. F. Olin Stockwell, Methodist missionary who had been a prisoner of the communists for 23 months had arrived by train in Hongkong on Monday (Nov. 17), having been freed by his captors. Despite the fact that part of the time Mr. Stockwell had been in solitary confinement, he appeared in good health, according to Bishop Ward.

Mr. Stockwell was a missionary in Chengtu, West China, when the communists overran that city. He could have gone out before the entering army, but elected to remain and attempt to carry on his work. Some months later, however, he was arrested on trumped-up charges and sentenced to prison. It is expected that he will return to the United States as soon as passage can be arranged.

A native of Perry, Oklahoma, Mr. Stockwell is a member of a Methodist family that has given missionaries to China, India, Burma, and Argentina, and a number of ministers to the United States. He was educated at Oklahoma City College, Ohio Wesleyan University and Garrett Biblical Institute. He was ordained to the ministry in Oklahoma. During his last furlough in the United States (1945-6) he made his home in Oberlin, Ohio.

ate Funds For Church

The District of Columbia's public ildings commissioner has been ken severely to task for failing to ar up an "apparent discrepancy in tain figures, the net effect of which uld be a $400,000 misappropria- n of public funds" in connection th the building of the projected w Providence Hospital. "Church d State," monthly organ of Protes- nts and Other Americans United r Separation of Church and State OAU), carries a story in its Novem- r issue headlined "Government gent Won't Explain Hospital nds," charging Commissioner W. Raynolds with arrogance and eva- eness on the question. The text of e story follows:

An "apparent discrepancy in cer- in figures, the net effect of which uld be a $400,000 misappropria- n of public funds," was recently ought to the attention of a federal ficial administering hospital con- uction funds for the District of olumbia, but the official declined to arify the figures. The seeming dis- epancy was pointed out to W. E. eynolds, commissioner of public ildings, by Fred Somkin, assistant litor of "Church and State."

In a letter of October 1st concern- g the "matching" funds to be con- ibuted by the government for con- uction of the projected new Provi- ence (Roman Catholic) Hospital, omkin cited Reynolds' testimony efore a Congressional appropriation bcommittee that "Providence Hos- tal has purchased the site for which think they paid $500,000 . . .," a gure to be included in the total con- ibution to be "matched" by the fed- al government. Somkin then point- d out that the site involved "was ac- uired by Providence Hospital from e Catholic Sisters College by a deed grant dated April 26, 1949 (re- orded . . . in the Office of the Re- order of Deeds for the District of olumbia)," that the "revenue stamps n this deed show that the considera- on for the transfer of the site was ot in excess of $113,000," and that e tracts of land composing the site re listed by the District of Columbia ssessor "at a combined valuation, cluding improvements, of $104,- 00.

Commissioner Reynolds replied on ctober 6th in a curt manner: "The dministration of the appropriation f funds available for making grants private hospitals will be governed y the special laws applicable to that operation. . . . With a reasonable knowledge of these, you can readily resolve uncertainties that apparently have occurred to you. Lest my silence be misconstrued, I add that the inferences that are stated and those implied by questions in the subject letter are unsound and incorrect."

Somkin wrote again on October 10th, saying: ". . . If the facts upon which I based by inquiry were in error, I should be glad to have you correct me. . . . Instead, you have declined to give me the facts. . . . Clearly, the information I seek must either (1) be on record for all to see (and if so I would appreciate a more specific reference than the one you gave me to 'special laws'), or (2) not be available to the public as a matter of policy or statute. Could you indicate which is involved here?"

Commissioner Reynolds replied again on October 14th, saying, "It is apparent from your letter and your previous one of October 1 that you do not have at your disposal certain basic and fundamental information . . .," but, again, he declined to be specific. If the Commissioner would come down off his high horse and answer the question, he would make a better impression on the public.

NOW IT CAN BE TOLD

Because we wanted to bring an outstanding Methodist layman to our ZIONS HERALD dinner this year, we have been delayed in making this happy announcement. Branch Rickey, almost a legend in American baseball will receive our ZIONS HERALD Award for Methodist Churchmanship at 6:30 p. m., Friday, Dec. 12th, at the Dorothy Quincy Suite, John Hancock Building, Boston. Tickets are $2.25 each, and your reservations should be made at once for our famed "first-come—first served" seating plan. Among other things, DO IT, TODAY!

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BISHOPS APPROVE SERVICE MEN'S PROGRAM

ATLANTIC CITY, N. Y.—A program to develop closer relations between men in the armed services and their home pastors was approved by the Council of Bishops of The Methodist Church.

Under the program Methodist pastors would: (1) Make special efforts to get names of men and women in the services from their communities; (2)Form lay committees to aid in the project; (3) Alert their congregations on the program; (4) Keep in touch with service men through letters and gifts; (5) Inform the men's chaplains of their presence in the unit.

Although the program will begin soon in all of the Church's episcopal areas, Richmond, Va., was chosen as a "pilot" area where the details will be worked out. The Richmond area is close to headquarters of the Church's Commission on Chaplains in Washington, D. C., which will direct the program. The area also contains a number of Air Force, Army and Navy installations. The large number of service men will help the Commission experiment with program techniques.

Bishop A. Frank Smith of Houston, Tex., vice-chairman of the Commission, told the Council that the future of the Church might rest on the religious attitudes of returning service men. At the opening of this five-day conference, the bishops stressed the need for more churches in newly-developed U. S. communities. They discussed ways of bringing religion to new communities that are growing up to meet the needs of the expanding industrial economy.

The bishops also were scheduled to discuss methods of making churchgoers out of the 20 million young people in the U. S. who have no religious connections. Bishop Fred P. Corson of Philadelphia, Council president, said the bishops would study plans for recruiting church members from this group.

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